

The Religious Seaman.

2

A

Brief DISCOURSE

Tending to DIRECT the *Course* of

Sea-men,

In those Points of

RELIGION,

Which may bring them to the PORT,
of Eternal Happiness.

Matth. XIV. 25.

*JESUS went unto them, walking on the
Sea.*

BOSTON in NEW-ENGLAND;

Printed by B. Green, and J. Allen,
for Samuel Phillips at the Brick Shop.

1700.

The Religious Particulars

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Martin A. B. B. B.

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PREFACE.

There is a Glorious Prophecy, in Hab. 2. 14. That *the knowledge of the Glory of the Lord, shall fill the Earth, as the Waters cover the Sea.* We know, That in all Prophetical Scripture, People, are still meant by, *Waters.* The Spirit of Prophecy in this passage of Scripture, seems to fore-see, the Improvement and Advancement of Navigation, after the Invention of the Loadstone, in the Latter Dayes; The People shall then *Cover the Sea,* and the Ocean shall be Covered with Vessels, carrying of Men, to Do Business on the Great Waters. In the Prediction of that matter, 'twas very proper to call, The People, by the Name of, *The Waters;* for besides the Resemblance, which at all times they bear unto the Waters, upon which they are now Sailing, their Living on the Waters Entitles them to this Denomination, just as a Country or City, gives a Denomination to its Inhabitants; Greece to Grecians, Rome to Romans. And it is Predicted, That by means of Navigation thus grown towards perfection, it will come to pass, That the Knowledge of the most Glorious Lord will fill the Earth, and the Knowledge of our Lord JESUS CHRIST, shall be carried into all Corners of the World.

Lord, Forgive! the Sinful Neglects of the Protestant Nations to make their Navigation, Subservient unto the Illustrious Design, of conveying the Knowledge of the most Glorious Lord, unto all parts of the Universe. And let Pious and Zealous men, Seriously Consider, what a Shame it is, that the Protestant Nations, which do so much Exceed the Popish in their Shipping, should so far come short of them, in their Endeavours by their Shipping to

PREFACE.

Propagate the Noble Faith of Christianity. I hope, It will not be long, before **Societies** will be Erected, in the Protestant Nations, which will Study Numberless wayes, as much to out-do the Popish ones, in sending abroad the Charms of our Holy Religion unto the Regions where they send our Vessels, as our Holy Religion it self out-does the Romish, or the Pagan Idolatry. God will Bless your Voyages, O ye Christian Societies; The Lord Jesus Christ, will Bless them wonderfully.

In the mean Time, I could not but count it one way of being Serviceable, To promote the Knowledge, and Service of the most glorious Lord, among those that profess the Art of Navigation; who, tis most proper, should first have it themselves, before they will do much to bring others into it. A Ship well-Rigg'd, is a lovely Sight; a Ship well-Mann'd, is a better. The Author was willing to do what he could, that the Ships belonging to his Neighbours (who are very much a Sea-faring-Tribe,) should be fill'd with Good Men; which is the best-way, to be Well-Mann'd. He gave them therefore a Short Winter-Sermon, which at their Desire, is now put into their Hands for their more Perpetual Monitor. If he have not Set it off, with Ornaments and Gaieties, it may as well answer the End, (your Ships do so, and why not Sermons?) without them.

I find old *Joachim* hundreds of years ago, Prophesied notable Successes to the English Nation, Propter Bonos Marinarios; by means of Good Marriners. Who does not Wish for it? Go, Little Book; Publish not the Name of thy Author, but pursue His only Aim; which is, That the Lord **JESUS CHRIST** may be known upon the Waters.



The Religious Marriner.

[To North-Boston, in New-England.
26 d. 9 m. 1699.]

It is written,
in Jon. I. 16.

The men feared the Lord exceedingly.

WHAT men were these ? The Beginning of the Chapter tells us, These men were the Marriners, of a Vessel bound for *Tarshish* : which *Tarshish* is by some Great Geographers, counted, not the *Tarsus*, that was the Metropolis of *Cilicia*, but rather *Tartessus*, a City in a Spanish Island of the *Mediterranean*. But we have now, a point of more Importance to prosecute, than that Geographical Controversy and Curiosity.

It has been an Observation, older than the Dayes of *Plato*, That the Sea is a School of Vice. It seems, the Fear of God is not found so much among Sailors, as one would expect from

their peculiar Circumstances. Tho' Seamen are both Afflicted by God, and Relieved by God, above other men, yet there is not always to be found among them, that *Fear of God*, whereto their Circumstances do oblige them.

'Tis true ; In the Sacred Story, we find ~~some Seamen~~ remarkable for the *Fear of God* ; And such Things as they met withal at Sea, were the occasion of it. These were the *Marriners* of the Vessel, that were carrying *Jonah* to *Tarshish*. A *Fearful Storm* was by God sent upon them in their Vovage. Both in the *Coming* of the *Storm*, and in the *Ceasing* of the *Storm*, they could not but evidently see, the *Finger of God*. And, behold, the *Fear of God* was the Effect of what they saw. Before the *Storm*, these *Marriners* were poor, forlorn, wretched *Idolaters*. But a Minister in the Vessel told them of the Lord JEHOVAH, the True God of *Israel*, the Great God of *Heaven*. After the *Storm*, they became the Worshippers of that Lord JEHOVAH, and, *Feared the Lord exceedingly*.

Very many of you, O Congregation of the Lord, are *Marriners*. This Neighbourhood, above other Parts of the Town or Land, may be called, our *Tribe of Zebulon*. You are Witnesses, O our Sea-faring Neighbours, and all the Neighbours, yea, and the Holy

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Holy Angels, are Witnesses, of our daily Agonies for your Welfare. Brethren, our Hearts Desire and Prayer to God, for you, is, that you may be Saved. We Fear exceedingly, Lest you Steer those False Courses of Sin, which may Entail Disasters on you, and lest you miss of a safe Arrival to the Port of Eternal Blessedness; And we Love exceedingly, to do all that can be done, to make you Happy. To Assist you in the obtaining of Happiness, I am willing to set before you, the Example of the Seafarers, that Feared the Lord exceedingly. The Problem, which we have now to Work, is This;

**That Sea-faring People should be
God-fearing People.**

Yea, I will carry the point so far, as to say, That No men, are more bound unto the Fear of God, than Seamen.

'Tis to be hoped, That none of our Hearers, will count themselves excused from the Fear of God. There are none of us all, to whose Conscience, there may not be made that Appeal, in Neh. 5. 9. Ought ye not to walk in the Fear of God? But the Sea-faring Hearers, are to be now Addressed, with this Advice, above the Rest. There are none more obliged than YOU, to Walk (and Sail) in the Fear of God.

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You pass thro' *Exceeding Hazards*, You Endure
Exceeding Hardships, You Receive *Exceeding*
Mercies; and therefore Syrs, it becomes You,
to *Fear the Lord exceedingly*.

Wherefore, In the *Fear of God*, now give
Attention, to those *Admonitions*, that will ar-
rise unto you, from this *Important*

C A S E.

In *what Manners*, and by *what Actions*, ought
Sea-faring Persons, to make it *Evident*, that
their *Hearts* are *Fraughted* with the *Fear of*
God?

By the *Fear of God*, you know, is meant,
Religion. I am now to set before you the
Description of A *Religious Seafarer*. There
are certain *Expressions of Religion*, whereby
Sea-faring persons must, as by so many *Flags*
proclaim, That they have the *Fear of God*
within them.

Very particularly.

I. Let it be a *Sensible* and a *Sorrowful* mat-
ter unto you, That so many of your *Sea-far-
ing Brethren*, are so *fearfully miserable*, by
their wanting the *Fear of God*. All that have
the *Fear of God* in them, shew it by this
mark; 'Tis a *Grief* unto them, to see others
without

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without the *Fear of God*. They may all of them say with him, in *Psalm 119. 158. I beheld the Transgressors, and was grieved.*

Our *Marriners* are a Generation of men, greatly Serviceable to the *Commonwealth*. Ordinarily they are men of stout and brave Spirits: They are under God, indeed the very Defence of our Nation: And we are beholden to them, for a very great part of those Enjoyments, whereby our Lives are sweetened unto us. The *Invaluable Benefits*, by the means of our *Seafaring Friends* done unto us, oblige us to no little Value and Friendship for them. What a Trouble should it be, unto all that have the *Fear of God* in them, to see such an *Useful* sort of men, so much abandoned unto all sort of *Sinfulness* and *Wretchedness*!

It must be acknowledged unto the *Exceeding Praise* of God; There are many *Marriners*, that *Fear the Lord exceedingly*. We can find many *Seamen*, that are *First-rate Christians*, and exceed other men, for *Piety*, for *Probity*, for *Charity*. When our Lord *Jesus Christ* singled out His *Disciples*, He chose a company of *Sailors*. Truly, our Lord *Jesus Christ*, has no truer or greater *Disciples* under Heaven, than some that spend their *Dayes*, not upon the *Earth*, but upon the *Sea*. But can we say, *They are all such*. I would to God, we could.
No,

No, No ; As the Psalmist could say, in Psal. 36. 1. *The Transgression of the wicked saith within my Heart, That there is no Fear of God before his Eyes* : Thus, All people take notice of it, that Seamen, too many of them, too too commonly indulge themselves, in those miscarriages, which declare them to be destitute of the *Fear of God* : About the *Fear of God*, we are told in the *Word of God* ; (which *Teacheth* it :) That it is the *Beginning of Wisdom* : A man does not Begin to be *Wise*, until he have the *Fear of God*. Now concerning *Wisdom*, we read in Job 28. 14. *The Sea saith, It is not with me*. 'Tis the gloss of a famous Interpreter upon it ; *Apud Nautas non solet habitare Sapientia* ; There are few Sailors, that have real *Wisdom* in them.

Now, Syrs, Let the *Fear of God*, cause you to mourn over those *Foolish People*, that want the *Fear of God*, and mourn over all the miseries, to which they do by their *Folly* expose themselves. Mourn, I say, and Lift up your mournful Cries to God, for His Grace to be Showred from on High, upon the Hearts of your Perishing Brethren.

II. Let the *Fear of God*, cause you to make all the Sail you can, to *Faith in Christ*, where alone, your Souls may be *Anchored* with *Eternal Safety*. What is the *Fear of God* ? The right

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II

right Notion of it, all the Bible over, is This :
'Tis a Dread of the Divine Displeasure for Sin,
driving a man unto the Lord Messiah, for Delive-
rance from this dreadful Displeasure, and from all
the Causes and Effects thereof. Hence, in Plal.
147. 11. They that Fear God, are described as
those that Hope in his Mercy; that is, His
Messiah.

Hearken, Sailors : You are all of you Sin-
ners. Oh, be afraid lest the Wrath of God
surprize you in your Sins ; and let the Fright
thereof put you upon, *A Flight unto the Mercy*
of God in the Lord Jesus Christ : [An Incom-
parable Definition of a *Justifying Faith*, some-
times received in the Churches of God.] Fly
away, with Distressed Souls, Fly away to the
Jesus, who *Delivers from the Wrath to come.*
Soul, Thou art *hard Chas'd* by terrible De-
stroyers ; Put ashore, on the Mercy of God in
the Lord Jesus Christ, by Faith, or thou art
undone Eternally.

Are you going to *Do Business on the Great*
Waters ! I must mind you of it, Syrs, That
you have a far greater *Business* to do before
you go. Get into the Lord Jesus Christ, by
committing your Never Dying Souls, into
His Ever glorious Hands. A *Sailor at Sea*
may say with the Psalmist, in Plal. 119. 109.
My Soul is continually in my Hand. But before
it come to this, O man, I beg it of thee, if
thou

thou Love thy Soul, that thou effectually put thy Soul, into the Hand of the Lord Jesus Christ, by Repairing to Him, and Relying on Him, for thy Righteousness, thy Blessedness, thy Everlasting Life. I Remember, the Poet counted him a Bold man, that ventured first of all, to go to Sea; *Audax Japeti genus*;-- yea, but I earnestly testify unto you; He that will Venture to Sea, before he have Savingly closed with the Lord Jesus Christ by Faith, is a Bold man, yea, he is a Mad man; an hardy, a Sottish, a desperately venturesome Creature. It may be said of him, as, in Prov. 23. 34. *Thou shalt be as he that lyes down in the midst of the Sea, or as he that lyes on the Top of a Mast.* Sirs; will you go to Sea, before you have made up your Accounts? Oh, There are sad Accounts between God and you: I beseech you, get them all made up, in your Believing on the Lord Jesus Christ, for the Pardon of all your Sins, before you stir. The First Ship, no doubt, that ever was Built, was that famous Ark built by Noah; a Ship, of perhaps forty two thousand Tuns. This Ark, was in This, a Type of the Lord Jesus Christ, That the Salvation of our Souls does depend on our being in Him. Neighbours, Don't step into any Ship, until you are first got into that Ark. It was said, in Psal. 32. 6. *Every one that is Godly, shall pray unto thee, in a Time when thou mayest be found; surely,*

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surely, in the Floods of great Waters, they shall not come nigh unto him. Don't, Oh, Don't put off the work of Coming Nigh unto the Lord Jesus Christ by Faith, until thou art Lanced forth into the Floods of great Waters : It may then be, *All too late.* I lay the Charge of God upon thee, That before thy going to Sea, thou Retire, and Ponder, upon the Sinful State of thy Soul, and give no Rest unto thy Heavy laden Soul, (a Soul ready to Sink under the heavy Lading of Sin,) until thou hast found Rest for thy Soul in the Lord Jesus Christ. Said the Psalmist, in Psal. 18. 4, 6, 16. *The Floods made me afraid; In my Distress I called upon the Lord, and cryed unto my God: He drew me out of many Waters.* Consider, poor Sailor, when thou art going on the many Waters, Consider, the Anger of God, at thy Sin, and at thee for thy Sin, is Raised against thee, like an horrible Tempest; and be afraid of those Tremendous Floods : Oh, plead with the Holy God, that the Lord Jesus Christ, has like *Jonah*, been cast over-board into the Swelling and Roaring Sea of Enraged Justice, for the appeasing of the Tempest; and cry to Him, That though He hath been Angry with you; His Anger may be turned away. When the Sins of a man are Pardoned, they are, as it were, Cast into the Depths of the Sea. Let none of you dare to Sail upon the Depths of the Sea, until your Sins, by being
Par-

Pardoned, are Cast into the Depths of the Sea. 'Tis obtained, by going to the Lord Jesus Christ, and sincerely thus desiring of Him, and thus depending on Him, O Blessed Lord, Thou art my Lord Redeemer; I come to thee for Grace, and for Glory, and for every good thing; O Save me, as thou art able to Save me, unto the uttermost.

III. Let the *Fear of God* cause you to *Steer clear* of the *Sins*, which are the more frequent *Rocks or Shoals*, whereupon the *Souls of Sailors* are *Shipwrack'd*. What is the *Fear of God*? We are told, in Job 28. 28. *The Fear of the Lord, is to Depart from Evil*. [Compare, Prov. 3. 7. and Prov. 16. 6.] Let our *Sea-faring* People then be *Sin-fearing* people; and count *Sin* the worst *Evil* in the *World*. Indulge not your selves in any *One Sin*. You may see one thing aboard, that may lively set home this Counsil upon you. If there be but *One Leak* aboard allowed and neglected, that *One Leak* may prove the *Destruction* of all. Man, A *Lust* is a *Leak* in thy *Soul*, if it be allowed, it will prove thy *Damnation* at the last, it will *Drown thee in Perdition*.

But there are some *Vices*, which are the *Special Vices* of the *Sea*. Against those *Vices* especially, be all of you warned that go to *Sea*.

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Sea. As men in several Nations, and in several Ages, thus men in several Callings, have that which may be called, *Their own Iniquity.* Now, let a *Sailor* be able to say with the Psalmist, in Psal. 18. 23. *I was upright before God, and I kept my self from mine Iniquity.* If other *Marriners* do those Ill Things which *Marriners* too often are *Used*, or at least are *Tempted* unto, Let it be thy care, O man, that thou mayst say with him, in Neh. 5. 15. *But so did not I, because of the Fear of God.*

As now; Is not the Sin of profane *Swearing* and *Cursing*, become too notorious among our *Sailors*? Reform that Impiety, Ye presumptuous *Fighters against God*, Reform it; else you that now Sail in a vast *Sea of Waters*, must ere long have that blasphemous untuly *Tongue*, tortured in the *Fiery Ocean* of the Wrath of God, where you shall in vain cry, *Oh! for a Drop of Water to cool my Tongue!* Think on that word, in Jam. 5. 12. *Above all things my Brethren, Swear not.*

Filthy Speaking, *Baudy Speaking*, *Unclean* and *Obscene Ribaldry*, is too commonly heard in the mouths of *Sailors*. Leave off this *Baseness*. 'Tis more loathsome, then all the Stuff cast up in the *Vomits* of the *Sea-sick*. Make it not your excuse, *Words are but Wind*: They may be such a *wind*, as may sink a Soul in the *Waves of Eternal Confusion*. Think on that

that word, in Eph. 5. 4. *Let not Filthiness, nor Foolish Talking be among you, but rather giving of Thanks.*

The Sins of *Unc chastity*, are too often the Sins of *Sailors*. *Fornication* and *Adultery*, and other Diabolical practices do render many Vessels, horribly *Foul*. *Sailors*, Be prevailed withal, to *Abhor* that Vice, which will render you, the *Abhorred* of the Lord. It were better for you, to drink the nasty *Bilgewater*, than to taste the *stollen waters* of *Unc chastity*. Think on that word of God, in Heb. 13. 4. *Whoremongers, and Adulterers God will Judge.*

'Tis a significant similitude, in Jam. 3. 4, 5. *Behold the Ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small Helm, whithersoever the Governour listeth: Even so the Tongue.... That Little Helm in thy mouth; Govern it, O man, and Refrain it, by the Rules in the Word of God; else thou wilt run upon some fatal mischief.* Mind, even as if it were hung up in the *Steerage*, that Command of Heaven, in Psal. 34. 12, 13. **WHAT MAN IS HE THAT DESIRETH LIFE? KEEP THY TONGUE FROM EVIL.**

I will add; The First man that ever built a *Ship*, once fell into the Sin of *Drunkenness*. Are none of you that *Sail* in a *Ship*,

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too liable unto that woful Sin? Oh, Beware of that *Beastly Vice*. *Beastly*, did I call it? I have wrong'd the *Beasts*, by so calling it: *Beasts* will not be *Drunk*: To be *Drunk*, turns *Men* into worse than *Beasts*: A *Drunken* man, is but *Old English* for, A *Drowned* man. Let our *Sailors* take heed of being *Drunkards*, lest God Almighty *Drown* them, yea, *Damn* them, for their being so. Think on that word, in 1 Cor. 6. 10. *Drunkards shall not inherit the Kingdom of God.*

Briefly; Whatever *Lewdness* may be too frequently incident unto *Sailors*; I must give you the word, *Bear away*, Oh, *Bear away* from it. We read about the *Ships* of *Jehoshaphat*, in 2 Chron 20. 37. *The Ships were Broken, that they were not able to go their Voyage.* *Ahaziah's* men were his *Marriners*; a *Wicked*, *Horrid*, *Abominable* crew, were the *Ships* of that King *Mann'd* withal. *Syr's*, You'l hazard the *Breaking* of your *Ships*, and which is infinitely worse, the *Breaking* of your *Souls*, if you don't *break off* your *Ungodly Wayes*, and *Shape another Course*.

When You are *Sollicited* unto the doing of any *Ill Thing*; I wish you would fortify your selves, with the *Thoughts* of *One Thing*, which often occurs unto the *Marriner*. Don't you often *Divert* your selves with *Fishing*? In doing so, then think with your selves, *The Devil has*

cast out his Hooks, to catch my precious and immortal Soul: His Hooks I am told, are Baited with the pleasures of Sin; or, perhaps with the Hopes of Riches: If I do any Sinful Thing, to obtain these Pleasures and Riches, the Hooks of the Devil have taken me. But if I am Seized by those Hooks of Hell, what, ah what is like to become of me, throughout Eternal Ages!

In fine; 'Tis a common thing, for Sailors when they have received their Wages, to be gone unto Ill Houses, and there Squander away in a few weeks at Riotous Living, all that they have got, by many months of hard Service aboard and abroad. Would not any Considerate Murriner, call that man, a Fool, and a Sot, and not worthy to be called a man, who should so ridiculously, throw away, what he hath Earned with so much of Difficulty. But, O Silly Sailor, come to thy wits, and think, In these Impious Courses, I not only throw away all my Earnings, in such an unaccountable manner, that all mankind will deride me, and I shall tear my own Hair for madness, when I reflect upon it, but I shall throw away my own SOUL also, and for the Shadow of some filthy Delight, which is but for a moment, I shall cast my self into the Burning Lake of the Wrath of God, where the Smoak of my Torment will ascend for ever and ever.

IV. Let the *Fear of God* keep you from carrying any thing *Aboard*, that may Raise a *Tempest*, either on your *Vessel*, or in your *Conscience*. There was no *Jonas* Aboard, when 'tis said, *The men feared the Lord exceedingly*. Why, show your *Fear of God*, by not carrying any *Jonas* Aboard. There is nothing of so much concernment, for *Sea-faring* people, as to have the *Gracious Presence* of God with them, in their *Voyages*. Methinks, you should say with him, in *Exod. 33. 15*. Lord, *If thy presence go not with us, carry us not up from hence*. But you cannot enjoy the *Gracious Presence* of God aboard, if you carry any *Accursed Thing* aboard. An *Accursed Thing* brought Confusion on a *Camp*; and will bring as much Confusion on a *Ship*. I come unto you then, as the Angel unto *Joshua*, saying, *Put away every Accursed Thing from among you, that so the Blessed God may go with you, and multiply His Blessings on you*. Put away every Thing that will probably expose you, to the *Curse of God*. You Clean your *Vessels*, when you are going to *Sea*; I pray, *Cleanse your Consciences*.

More particularly. One Caution proper for you, is This: That you be sure, you don't Go out of the way, when you Go to Sea. There was a man, who would needs Go to Sea, when

he had no *Call* to be there : But we read in *Jon* i. 4. *The Lord sent out a great Wind into the Sea, and there was a mighty Tempest in the Sea, so that the Ship was like to be broken.* Before you Go to Sea, seriously Examine, *What Call you have to Go to Sea ?* Examine, Whether the *Rules of Christianity* given in the Sacred Scriptures, be observed in your going to Sea ? Examine, Whether in going to Sea, you have done, what you may with peace Reflect upon, if you saw the *Ship* foundring, or splitting under you. Could you say, *Lord, I am where thou didst call me to be ?* Syrs, Where are your *Sailing Orders ?*

Truly, 'Twere much to be advised, That the *Enchantments* of the Sea, may not have too strong and quick a Force upon some, to make them rashly leave *Good Callings*, by which they might competently subsist ashore. I am far from condemning all that leave their *Callings*, and go away to Sea ; but this we have seen, where one hath *Advanced* himself, more than two have *Ruined* themselves, by doing so.

But then, there is another Caution, which is no more than what is Needful for you ; This is, That when you Go to Sea, you don't go out with the Guilt of any *Injustice* upon you. Of the *Sea faring*, 'tis said, *They do Business on the Great Waters.* God will find *La-mentable*

mentable *Business* for you to do on the *Great Waters*, if you have not been *True*, and *Just*, and *Fair*, and *Square* in your *Business* before you go. Said the Apostle, in 1 *Thes.* 4. 6. *Let no man go beyond, and defraud his Brother, in any matter, because the Lord is the Avenger of all such, as we also have forewarned you.* There are *Sailors*, that have taken *Wages* of their *Masters* a'orehand, and then run away from thole *Masters*, to *Ship* themselves with others. Wretch, Go *Ship* thy self where thou wilt, I forewarn thee, that thou shalt find, *The Lord the Avenger of all such.* Thus also, How *Unprosperous* oftentimes are the *Ships*, about which there has been any *Dishonesty* unrepented of? Cheat no man of his *Dues*: Do not unjustly decline to pay the *Debts* that are owing to any man. *Ships*, either *Built* or *Fill'd*, not by *Right*, will find their *Sails* of such a *Make*, that no *Good Winds* will *Blow* into them. They that by *Iniquity* in their *Dealings*, have made *Shipwreck* of a *Good Conscience*, what can they look for, but every other *Shipwreck*?

And perhaps, it may not be amiss to add this one *Caution* more, unto all the rest. There are some kinds of *Passengers*, 'tis a dangerous thing to *Ship* them. There are *Sinners*, of whom 'tis said, *Evil pursues them*, and the *Vengeance of God* will follow them, Let them go where they will. There are bloody *Murder-*

ers, and *Pyrates*, and *Atheists*, and those Monsters of Wickedness, that have a mountain of Sin upon them, enough to Sink the strongest Ship under Heaven. Sirs, many a Ship ha's been lost, by having a *Jenas* aboard. There are some, in such Ill Terms with Heaven, that if one could help it any way in the World, one would not care to carry them : Tis no safe thing, to be of their *Mess* !

V. Let the *Fear of God*, put you upon *Prayer to God*; the *Prayer of Faith*, and the *Holy Worship of God*. If there be no *Prayer to God*, there is no *Fear of God* : Unto the *Prayerless Mariner*, it may be said; as in *Job 15. 4. Thou castest off Fear, and Restrainest Prayer before God.*

Now, *Prayer* must be used before your *Voyages*, if you would have *Preservation* and *Prosperity* in your *Voyages*. Tis no rare thing, for *Mariners*, to use wicked *Superstitions*, and *Sorceries*, & *Fooleries*, that they may obtain *Prosperous Voyages*. To Do those Things, is to go unto the *Devil*, and not unto *God*, that your *Voyages* may be *Prospered*. And however, *God* may for the present permit the *Prince of the power of the Air*, to Do some odd Things, for the *Encouragement* of those who *Diabolically* seek unto him, yet the *Impiety* proves *Bitterness in the Latter End* : Horrible *Destruction* at last overtakes them that were so *Impious*. Does any man
imagine,

imagine, That Prosperity in our Affairs, is in the power of *Man* and not the gift of *God*? The *Devil* himself, is a better *Christian* than such a *Man*. I don't speak this without *Book*; I find in the *Book* of *God*, that the *Devil* himself said of a prosperous *Man*, in *Job*. I. 10. *Thou hast blessed the work of his hands, and his substance is increased in the Land*. If men have their *Substance* increased by the *Sea*, 'tis by the *Blessing* of *God*, on the work of their *Hands*. Well, If all *Prosperity* be from *God*, how can we, without *Prayer* to *God*, expect *Prosperity*? Never undertake a *Voyage*, without much *Prayer* before the *Voyage*, and about it. Oh, *Pray* much unto the *Lord* on *High*, who is mightier than the mighty waves of the *Sea*, That He would *Mercifully* order, and *Happily* direct, all your motions towards the *Sea*; *Pray* to Him, Whose *Way* is in the *Sea*, *Lord*, *Guide* me in the way wherein thou wilt have me to go, about my going to *Sea*. This is no more than what is required in *Prov*. 3. 6. *In all thy ways acknowledge Him, and He shall direct thy paths*.

There is a commendable practice among you, to send in your *Notes* unto the *Congregation*, intimating, That such and such, *Bound* to *Sea*, desire a *Remembrance* in the prayers of the *Congregation*. Well; but have you solicitously Employ'd your own *Prayers* over your *Voyage*?

'Tis but a *mocking of God*, for you to ask our *Prayers*, if you make no *Prayers* of your own.

Indeed some very worthy *Marriners*, have used, before their *Voyages*, to carry their *Liberal Alms*, unto these and those poor *Servants of Christ*, that were Eminent for *Holiness*; obliging them to *Pray* for the good *Success* of their *Voyages* every day during the *Time* of their *Ablence*: And God has *Bless'd* those *Marriners*, most wonderfully. Nevertheless, *Pray for thy self*, O *Marriner*, *Pray for thy self*. What man will be content, that none but another shall *Go to Heaven* for him?

But what can *Prayer* do, if it be not the *Prayer of Faith*? Without *Faith*, it is not *Effectual*. It must be *Faithful*, as well as *Fervent*. Single out such *Promises* of God, as may suit your *Voyages*, and let your *Faith* humbly urge those *Promises* for His *Protections*. One of those *Promises*, you have in *Psalm 65*. 5. O God of our *Salvation*, Thou art the *Confidence* of them that are *afar off* upon the *Sea*. Another of them you have, in *Isaiah* 43. 3. When thou *pass'st thro' the waters*, I will be with thee. A Third of them you have in *Hebrews* 13. 5. I will never leave thee, nor forsake thee. Now go before the Lord, and put these *Promises* in suit. [They are all of them, *Cables* that will hold, be the stress never so great!] O God of my *Salvation*,
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according to thy word, I put my confidence in thee for my Salvation, in my going afar off upon the Sea. I am now passing thro' the waters; wilt thou be with me in my passage? I am taking my leave of my Friends, wilt thou never leave me? For the sake of my Lord Jesus Christ, who has purchased such Blessings for me, Let thy promised Goodness and Mercy follow me wherever I go.

But then, when you are actually Embarked on your Voyages, let the Worship of God, be maintained aboard. Said the Psalmist, in Psal. 5. 7. *In thy Fear I will worship.* If God be not worshipped in the Vessel, we may say of that Vessel, as Abraham did of that Country, *There is no Fear of God in this place.* What an happy, what a lovely thing were it, if your Vessels might be, like little Floating Churches, for the Devotions therein performed? Those Masters, who don't pray with their Families, are very Pagans, worse than Pagans. Now let me tell you, Masters, your Companies at Sea, are your Families. And, if you would pray with them every day, and Keep good Orders aboard, you would find, sober and civil men, would covet still to go with you; yea, your men would Bless God for you, throughout the Daves of Eternity. Masters, If any of you are Prayerless, I urgently come unto you, with the Call of *Jonahs Master*, and I wish your Marriners would also come unto you with such a Call,
Jon.

Jon. i. 6. *Arise, Call upon thy God, that we perish not. Call your Ships Company together, and unto some such purpose as This, joyn with them in Calling upon God.*

O Most Gracious and Glorious God, and our Heavenly Father, in our Lord Jesus Christ. In His Name, we come unto thee, as unto the God of all Grace, for Grace to Glorify thy Name. We acknowledge Thee, to be the Lord of all Things, and we Ask for Hearts to acknowledge thee as our Lord, and our Owner. We pray unto thee, O Heavenly Father, for Grace to do & bear thy Will, as it becomes thy Obedient Children. We Entreat thee, to Smile upon our present Voyage, and all our Lawful Affairs, & keep us from all that shall not be Lawful. Give us a Sight & Sense of all our Sins, wherein we Confess, we have broken every one of thy Holy, and Just, and Good Commandments, and we are worthy to be for ever buried in the Ocean of thy Wrath. Forgive us, all these our many and mighty Sins, through the Merits of our Lord Jesus Christ, who hath been made a Sacrifice for us; And as a Token & Effect of this our Forgiveness, Let

us have Hearts to Forgive all the Injuries that any men have ever done unto us. Let not our Adversary the Devil, Ensnare us and Ruine us by any of his Devices. Let us count Sin, the worst Evil in the World, and let not the Temptations of the Devil, Seduce us into that Evil. Bless our Absent Families, & Relations. Hasten the Time, when the Earth shall be filled with the Knowledge of the Glory of the Lord, as the Waters Cover the Sea. Bring us in thy Time, to the Haven of Heaven, & Eternal Happiness ; Through our Lord Jesus Christ, who Ever lives to make Intercession for us ; unto whom with the Father and the Spirit, be ascribed the Kingdom, and the Power, and the Glory for ever. AMEN.

Pray to Some such Purpose, I say ; For I give you not this as a Form, nor would I have you stint your selves unto a Form. Thus let every Master be able to say, Out of the Depths, I have cryed unto thee, O Lord. Oh, Let it be said of every Master, as it was of that Captain, He was a Devout man, and One that Feared God, with all his Vessel, and Pray'd to God always. But then, Let your dayly Prayer to

to God, be accompanied with *Reading His Word*. In *Prayer* we *Speak to God*; In *Reading*, *God Speaks to us*. Why should we *speak all*? Indeed from *God Speaking to us*, we should be taught our *Speaking to Him*, and fetch something of what we *pray*, out of what we *Read*. The *Singing of Psalms*, is an Agreeable Exercise, to be by no means omitted: It will invite the *Angels of Heaven* aboard you: And are not *Psalms* better than the *Nasty Songs* that sometimes make a *Ship*, to be but as a *Cage of Unclean Birds*?

On the *Lords Day*, still double your Devotions; and Repeat Sermons also on this *Day of God*, by which, you may keep alive the Remembrance of what you once heard in the *House of God*. Nor let that *High Day*, be needlessly diverted unto such Things, as are improper for it. I am verily perswaded, and I have good grounds for my perswasion, That if you would Sanctifie the *Lords Day*, with much exactness, you would find all your Concerns, in all the ensuing week, for the most part, under a notable Blessing of Heaven. I beseech you, Syrs to make the Experiment.

If you will do thus, then, as we read in *Act. 27. 23*. *No small Tempest lay on us, and all hope that we should be Saved was then taken away: but Paul said, There stood by me the Angel of God, whose I am, and whom I Serve; saying,*
Fear

Fear not, God hath given thee all them that Sail with thee: Even so, whatever Tempest may arise, if you be able to say, O God, Thine I am, and Thee I Serve: Who can tell, but, O Master, God may give thee all them that Sail with thee? If the Lord Jesus Christ, be aboard with you, how comfortably are you circumstanced! Mariners that behave themselves as the Disciples of the Lord Jesus Christ shall have Him aboard with them. Then, tho' there should arise a Tempest in the Sea, insomuch that the Ship shall be covered with the Waves, You may chearfully Repair to the Lord Jesus Christ; He will be, The God that will perform all things for you. Suppose you should now miscarry at Sea: You may Dy like one Mr. Avery, an Excellent Minister, who being thrown upon a Rock, from their Vessel Staved in a direful Storm, off our Marble-head, saw one friend after another, washed off the Rock, into the Sea: And there, up to the middle in water, expecting the next Wave to carry him off also, he lifted up his Eyes to Heaven, with these Expressions; Lord, I cannot challenge a Promise of the preservation of my Life, but thou hast promised to deliver us from Sin, and bring us safe to Heaven, thro' the Allsufficient Satisfaction of Jesus Christ; This, This therefore I challenge of thee. He had no sooner spoken thus, (in the hearing of some that afterwards

got alive to the Shore,) but he was by a Wave
sweeping him off, immediately *wasted* away
to Heaven!

VI. Let the *Fear of God*, cause in you a *Sense of Death*; and make no *False Reckoning* in your *Sailing* towards *Eternity*. As a *Sense of Death*, will help to Excite a lively *Fear of God*, so the *Fear of God* will hinder men from laying aside a *Sense of Death*. It was Expoflulated, as an unaccountable Thing, in one that was nigh unto *Death*, Luk. 23. 40. *Dost not thou Fear God?* Need *Sailors* now to be minded of a Thing so very obvious? There are none more Exposed than you, to the Dangers of *Death*: And what? *Will not you Fear God?* Sometimes you Encounter Terrible *Storms*, and sometimes *Calms* in the vast Ocean, do more terribly threaten you than *Storms*. There are Numberless *Accidents* also, whereby Vessels at Sea are Lost; and among those *Accidents*, it may be there are none more formidable, than what happen from *Fire*, tho' in the midst of *Water*. *Enemies* do likewise prey upon Vessels at Sea, as the *Greater Fishes* do upon the *Lesser* ones; but the worst *Enemies* are *Pyratical Cruels*, who barbarously butcher all that may discover them. In short, so near to *Death* are people upon the *Sea*, that one of the *Philosophers* being asked, *Who were the*
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most, *The Living, or the Dead?* Replied, *I can't answer, till you tell me first, in which rank, you reckon people at Sea.* Another being asked, *How far a Sea-faring man was from Death?* Answered, *No more than the Thickness of a Plank or two!* The Poet Sang upon it;

Tam prope Mors urget, quam prope cernis Aquam.

Marriner, I say to thee, as Jonathan to David, *Most certainly there is but a step between thee and Death.* Such a frail Bark as thy Body, how easily is it shivered all to pieces.

Sirs, That pitch't Box of Oak, in which you Sail, what is it, but a larger sort of a Coffin? Coffins for the Dead, were of old made of Cypress wood, in Commemoration of the First Ship, the Ark, made probably of that Wood, wherein mankind was, as were Coffin'd up.

Come then; Don't flatter your selves with a *Vain Dream*, of having yet many years to Live. It may be, O *Vain Man*, This very Voyage, thy Soul may be required of thee. Most Emphatically sayes the Apostle; in 1 Cor. 7. 29. *This I say, Brethren, the Time is short.* The Emphasis of the Original is, *The Sails of Time are Furling.* Even so, *This I say, Brothers, You Cannot say, how near you may be to the Time of your putting Ashore in Eternity.* It often proves a most pernicious Error in Sailors;
They

They *misreckon*, and *Reckon* that they have yet many Scores of Leagues to run, when perhaps in a Fog, they *Strike* and *Strand* upon a Coast, and are broke all to Pieces. It is a much more pernicious Error, for you to fancy your selves a great way off the *Future state*, when perhaps you'll *Strike* immediately, and all Tremble at the *Stroke*. But let it now, no more be complained of you, That *Sailors*, though they are nearer to *Deaths*, and oftener in *Deaths*, than any men *Living*, yet there are no men, who less *Live* like men that are to *Dy*. You *Live* Surrounded with *Deaths*; Don't *Live*, as if *Death* were an Article, as difficult for to be Believed, as the *Resurrection from the Dead*.

Would you be duely apprehensive of your *Mortality*, certainly, it would make you *Now* to do those Things, which you will *Wish* to have done, when you come to *Dy*. There is no one point, that I would press upon you, with more of Agony than This: If you were now going down in the *Deep*; Suppose an Irresistible *Wind* were driving the *Ship*, into an unavoidable *Wreck*; suppose more than Six Foot Water in the Hold, and the Sides of the *Ship* apace opening the *Port-boles* of *Death*; and no possibility of your ever getting to Land alive. What *Sentiments* of Things, would you have in such a *Deadly Extremity*? Sure I am, you would then wish, *Oh, That*

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I had not Lived in any Ungodliness and Worldly Lusts, but Lived soberly, and Righteously and Godlily in the World. You would then wish, Oh, That I had long ago given my self up to the Lord Jesus Christ, and by laying hold on His offered Righteousness, Laid hold on Eternal Life. You would then wish, Oh, Let not my Soul now be gathered with Sinners, I wish, I had not been one of them; I wish, I had pray'd without Ceasing; I wish, I had made the Word of God the man of my Counsil; I wish I had never derided Serious Religion, but most seriously practised it. Wherefore, Now use the Discretion, to do those Things, which in a Dying Hour, you may not Look back with Horror upon; do those things, that may comfort you in a Dying Hour, and help you comfortably to say, Remember, now, O Lord, I beseech thee, how I have walked before thee in Truth!

And I will add; Methinks the Shortness of your Time, [How few Sailors Live to be Old men!] should very particularly cure your Miss-pence of your Time. Sailors, I hear, and I fear, 'Tis utterly a Fault among you. How many weary Contrivances have you, at Sea, to pass the Time away? Yea, but thy Soul, O man, thy Soul, is on the very Banks & Brinks of Eternity. Cast the Line, O man; How many Fathom, I pray? Art thou sure, That thou hast one weeks Time left unto thee? Now, to be for nothing but pastime with

with this little Spot o' Time ! Oh, a little more of this Time, in Reading and Supplications and Meditations over the State of thy Soul. That, That would be for thy good Account, when Time shall be no more. As the Apostle says, *Pass the Time of your Sojourning, so let it be said, Pass the Time of your Sailing, in Fear ; even in the Fear of God.*

VII. Let the Fear of God work in you, a zeal rightly to improve the Works of God ; even those Works, which at Sea, you are Entertained withal. We read concerning the Sea-faring, in Psal 107. 23, 24. *They that go down to the Sea in Ships, that do business in great Waters ; these see the works of the Lord, and His Wonders in the Deep.* Now there is an use which they should make of what they see. And what use ? When some had seen the Great Works of God, it was laid upon it, in Zeph. 3. 7. *I said, surely thou wilt Fear me.* When you go to Sea, you cannot but see the Wonders of Creation : See them all, with devout Wonders, confessing the Creator of them all. Your Ships carry you to Do Business, where you see Creatures, that are full of Wonders. Let it be part of your Business there, devoutly to confess, *These are the Works of the Lord !* and adore the Power and Wisdom, and Goodness of the Lord, which is display'd in all those

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these *Works*. You'l see many *Wonderful Things* by *Going to Sea*, which they who *Travel* not from the sight of their own *Chimneys* can see nothing of: The *Invention* of the *Loadstone* and the *Compass*, about *Three hundred years* ago, has led men to the view of *Wonderful Things* every where, which till then they were more strangers unto; Behold them all with pious *Contemplations*, and give *Glory* to the *God*, who made all these *Things*. Even the *mute Fish* themselves, do with a *Loud Voice* call upon you, *Fear God*, and give *Glory* to *Him*.

But then the *Wonders* of *Providence*, these *Entertain* you at *Sea*, with yet a more particular *Application*.

Have you not met with *wonderful Mercies*, with merciful *Deliverances* and *Salvations*, upon the *Sea*? Let the *Fear of God*, keep you from *Forgetting* those *Mercies*. The *Favours* we have received on the *Waters*, the *memory* of them should not be written on the *Waters*; no, but as it were, on the durable *Marble*. Oh, lay that charge, and charm upon your *Souls*, in *Psal. 103. 2. Bless the Lord, O my Soul, and Forget not all His Benefits, who hath Redeemed thy Life from Destruction.* Have you no *Journals*, of what *Mercies* *God* hath at *Sea* bestow'd upon you? 'Tis fit, they should be *Entred*. And when you come home, 'tis well, that you ordinarily publish in the *Congregation*,

your desires to Praise the Name of God, for such Mercies. Thus we read, in Psal. 107. 31, 32. *He brings them unto their desired Haven. Oh, that men would praise the Lord, for His Goodness, and for His wonderful works to the Children of men. Let them Exalt Him also in the Congregation of the people, and praise Him in the Assembly of the Elders.* But what signifie these verbal Thanksgivings, if you don't Live your Thanks, as well as Give your Thanks? Who is the man, that so Offers praise, as to Glorify God? We are told, in Psal. 50. 23. *He that orders his Conversation aright.* Now, if you would Order your Conversation aright, be sure to Order it so, as in your perils at Sea, you would have chosen to have done. It is likely, that like *Jonahs Mariners*, you have laid your selves under Vows to God. Oh, Remember the VOWS, you have made in your Distresses: God will Remember them, if you do not. Have you not Vow'd, That if God spared you in such and such Distresses, you would be more prayerful, more watchful, and spend your Time to better purposes, than formerly? Trifle nor with the Eternal Majesty of Heaven: Tremble at His Word, in Eccl. 5. 4. *When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in Fools: wherefore should God be angry at thy voice, and destroy the work of thy Hands?* Resolve with the Saint, in

in Psal. 66. 13, 14 *I will pay thee my Vowes, which my Lips have uttered, and my Tongue hath spoken, when I was in Trouble.*

Again ; Have you not seen wonderful Judgments at Sea ? Perhaps, you have your selves met with *Distasters* there. Don't fancy now, that a *Blind Fortune* sent those *Disasters*. There is the Hand of God in them all. They speak to you, as in Hag. 1. 7, 9. *Thus saith the Lord of Hosts, consider your wayes. Ye looked for much, and lo it came to Little ; and when ye brought it home, I did blow upon it.* You have also been Witnesses, to the Doleful, and Rueful *Calamities*, wherewith others have there been overwhelmed. It was the commination in Isa. 2. 16. *The Day of the Lord of Hosts, shall be upon all the Ships.* Our Lamentation has been upon the Execution of that Commi-nation, in grievous Things, that our *Marriners* have met withal. Alas, Alas, How hardly have they been used ? What *Cruelties* have many of them suffered ; not only from the Hands of cruel *Enemies* abroad, but also from some of their own *Commanders* and *Officers* in their own *Ships* at Home ? To what consuming *Diseases* have they been exposed, while the *Destroying Angels* have had large Commissions to consume them, and cut them off, and what *Pest houses* have even their own *Ships* been unto them ? Upon them there has fallen the severest

lest share of those *Calamities*, that have of late years distress'd a sinful world; and they have, *Dy'd of Grievous Deaths*. Take warning by these dismal Things, I entreat you; and let such things awaken you unto the *Fear of God*. It was said of *Tyrus*, in *Zech. 9. 4, 5*. *Behold, the Lord will smite her power in the Sea*; And of others it follows, *They shall See it and Fear*.

But know it, That if you would *Fear the Lord Exceedingly*, you must *Fear the Lord Seasonably*; I mean, in your *Youth*. We read of One, who *Feared the Lord Greatly*: But that person could say, in *1 King. 18. 12*. *I Fear the Lord from my Youth*. Our *Sea men* are mostly *Young Men*. And because the *Fear of God* is no more among them, therefore it is, that so few of them ever come to be *Old Men*. Hearken, *Young men*. Do you *Betimes Devote* your selves unto the Lord *Jesus Christ*, and be able to say unto Him, *Lord, I am thy Servant, devoted unto thy Fear*. There is a *Ship* of the greatest Consequence imaginable; The *Church* of the Lord *Jesus Christ* is that *Ship*. The *Commander* of the *Ship* is the Lord *Jesus Christ* Himself. Come to the *Illustrious Commander*. Request Him to Accept you among His *Mariners*. Commit your selves to His *Conduct*; That is to say, Enter into *Covenant* with Him.

Do *This*, now in your *Youth*, O my *Young Folks*,
Lest you never have any Opportunity to do it
at all. Do *This*, and you will make a more
gainful Voyage, than ever the *Marriners* of *So-*
lomon did unto *Ophir*, or, *Africa*; as much
more gainful, as *Grace* is better than the gain of
fine Gold.

Upon the whole; Take my *Wishes* for you
all. We read of some, who neglected the Ser-
vice of the Lord *Jesus Christ*; because, *Judg.*
5. 17. They did remain in Ships. I *Wish*, That
this very Thing may Excite and Assist you,
to Serve the Lord *Jesus Christ*; *Because you*
remain in Ships. I *Wish*, That *Heaven* may be
the *Haven*, which you are all bound unto, and
that your *Souls* may, as *Gaius's* did, make a
Good Voyage to that *Haven*. A Minister going
from *New England*, in a *Ship*, that met with a
Storm, wherein they all were Expecting the
Vessel to Sink, said unto the affrighted Com-
pany, Come, *who is now bound for Heaven among*
you? Behold, One is now *Wishing*, that you
may *All* be so. I *Wish*, That you may have
an Eye of daily Observation, upon the *Sun of*
Righteousness; and *Look unto Jesus.* I *Wish*,
That you may duely Regard, the *Pole-Star* of
the *Scripture*; whereto you will do well to take
heed, as to a *Light shining in a dark place.* I *Wish*,
That you may ply the *Pump of Repentance*, with
continual Endeavours to get *Sin* out of the
Hold,

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Hold, of your Hearts; and so, Draw Water before the Lord. I Wish, That when the Gales of the Spirit striving with you, are Blowing, you may Spread the Sails of your Souls before them, Sailing right before that Blessed Wind; and when He shall say, Seek my Face, your Hearts may answer, Thy Face, Lord, I will seek. I Wish, That you may often see What way you make; and Commune with your own Hearts, in impartial Self-Examinations. I Wish, That you may thus proceed on in your Heavenly Voyage, however you may be Afflicted and Tossed with Tempests, until you come to Cast Anchor within the Vail.

And, As for me, God forbid, that I should Sin against the Lord, in ceasing to Pray for you.

F I N I S.

